"1. Then Kausalya, the son of Asvala, asked him, <c Sir,.
whence does this Prana come ? How does it come into the
body ? How does it divide itself and stay ? In what form
does it go out ? How does it support things outside and
inside the individual self ?
" 2. He said to him ; tc you ask difficult questions.
But you are devoted to Brahman, and so I will tell you.
cc 3. This *Prana* is born of the Self. It is spread in,
i.e., rests in the Self as the shadow in the human body.
It comes into the body on account of the determination of
the mind.
"4. As an Emperor appoints his officers, saying <(Rule
these villages, rule these villages," so does this *Prana* assign
different places to the other *Pranas.*
(t 5. He has placed *ARana* (the down-going breath)
in the organs of excretion and generation. *Prana* himself,
having issued from the mouth and the nose, is seated in the
eyes and the ears. In the middle is *Samana.* It is he who"
distributes equally the food that is offered (into the fire in the
stomach) from which are produced the seven lights (the two
eyes, the two ears, the two nostrils, and the mouth).
tf 6. It is in the heart that the Self exists.

Here are
these one hundred and one arteries. Those
arteries have each
a hundred branches. Each of these branches
has seventy-two
thousand (sub-branches) ; vyana (the
pervading breath)
moves in these.
"7. Through one of these veins *Udana* goes
up and
leads the individual soul to the holy regions
through virtuous
acts, to the unholy regions through vicious
acts, and to the
human regions through both kinds of acts.
"8. The sun is the external *Prana.* He rises
and helps
this *Prana* in the eyes. The deity that is in
the earth supports
the *ARana* of man. The ether that is in the
middle is *Samana.*
Air is *Vyana.*
"9. Verily heat is *Udana.* So the person
whose heat is